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The Divinity School News

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FOR CRIMINALS ONLY

[The following sermon was preached in the chapel worship service of the Federated Theological Schools on March 28, 1956, by Markus Barth, Dr.Theol., Associate Professor of New Testament Theology. Professor Barth was the major speaker of the Bond Chapel services during the Lenten season.—EDITOR'S NOTE.]

Scripture Lesson: Luke 23:39–43

My friends, this is the story of Christ between the two criminals.

In that decisive hour Jesus Christ was in company which we as decent Christians would certainly not choose, either for ourselves or for a savior. Christ among criminals—and real criminals at that, having no excuse, adorned by no embellishment, bare of another chance: criminals in the state of being executed and dying. When the Gospel describes Jesus Christ dying that way, in that company, then it makes clear to us that what happened there on the cross is first and most and last of all exclusively for sinners; not for people who talk of sin, or who talk sin away, but for real sinners. It is as if there were a sign over the cross "For Sinners Only." Little wonder that only people who did not attempt to deny man's sin, like Augustine or Anselm or Luther, came to understand what the cross actually means. It is impossible to think about the cross unless you have realized that it was erected only for sinners, that it speaks and acts and contains good things precisely for sinners.

Seeing the cross or thinking of it, no man can sit back; nobody can take an observer's position; none can ask: need I look at it, has it some appeal, does it say something for us? But the cross does speak and means something even for people such as we are. If we feel too respectable to identify ourselves with those criminals—maybe then there is no help. Therefore: to the gallows, my friends, with you and me, and then we will understand the power and effect of the cross. "Up to prison you must go," to that prison in which those criminals were, and lo and behold the cross means something, speaks, effects something. What happens at those three crosses?

There are many existentialist dramas in which man, or at least the main characters, only find their true selves and meaning in life when they are confronted with death, with hate, with nothingness, with meaninglessness. Only when they are struck with and stuck by what they have to pay for their nature and their deeds, they are confronted with life as it really is. Then they recognize that the life in security, the life in the pursuit of happiness which they have led so far, is not true life. It was a play. It was a masquerade. It was a flight. But now in the situation of death, of threat, they begin to live truly. Look at Sartre's *The Dirty Hands, The Prostitute, No Exit,* or other dramas of that kind. It is noteworthy that Luke, in this report on the two criminals who were so different and acted so differently on their crosses, presents man in exactly that situation from which all the good existential drama starts. Man confronted with death; man even in death. Here are people in the hour of death, in the hour of confrontation with the pay-check for what they have deserved, with the end that means destruction of what they have been, with the death that means: nothing will be left of what they have worked, slaved, suffered for in this lifetime.

What we learn from Luke's account is, first, that this hour of confrontation is extended. Even in the end there is space and time. Here criminals hang with Christ, receiving what they have deserved; but the hour of dying is long. It wouldn't be the death on the cross if it were not. So the confrontation with death leaves and gives them time, and now Luke describes what happened in that space granted to them. We learn, second, that even that hour which seems to be so dreadful, the worst of all things, is not only dreadful, it is not merely bad. For space between the life which yet is left and the death which certainly comes, that moment of confrontation in its hour-long extension, is full of meaning. In that hour criminals are made to discover that there is not only death before us, guilt upon us, nothingness which we meet and encounter, but here they meet also Christ. He, too, is in that space and time and predicament in which they are. What gives meaning to their life is not—as in Sartre's plays or in Heidegger's philosophy—the confrontation with death or with nothingness as such; but decisive is the fact that in the very hour of dying, in the moment where they receive what they have deserved, there is Christ. He in person—"in the same condemnation" as we are, as one of the criminals puts it. So not only death, not only doubt and nothingness, not meaninglessness or despair, but lo and behold Jesus Christ is with them in that hour. As it is written in the Old Testament: "If I make my bed in hell, Thou are there" (Ps. 139:8). We can't escape Him; and even if we have tried and do attempt never to encounter Him, here

He is! We are no more free to run or even to turn away from Him. Christ is the great surprise in this hour. That such people should meet Him, should be nearer to Him than anybody else!

But the result of that encounter is apparently dreadful. Matthew and Mark tell nothing else but that the two criminals railed at Jesus Christ, that they mocked him, that their despair was only all the greater. Isn't there reason enough to act as they did on their crosses? What hope is left if even God's son is under the same condemnation in which we are? What's the good of God for us, if God himself is helpless, is not helped, does not help, knows no help? And so Mark and Matthew tell that they cry out: "If thou art the Son of God, help." They mock him knowing that he will not help. And they are not alone: almost all people who see Christ on the cross speak of salvation, those people who make the Easter parade in their new hats and pass by the cross. "He helped others, let him help himself." If we follow Luke's story, the first, the typical criminal joins the choir of the paraders: "Help yourself and us." They all have nothing else to speak about but salvation, and the word salvation is used in a tone of bitter irony: if there *were* any salvation for a man on the cross. No doubt, they believe there is none!

So this apparently is the result of Christ being in the same condemnation. Despair and irony grows and overwhelms everything. Salvation becomes a mock-word. Don't we have reason and right enough to despair? This is damnation: not confrontation with death as such or with unbearable pain as they certainly were suffered but the conviction that, in confrontation with death and pain and guilt and condemnation, nothing else is left but to rail at God, to despise and drag into dirt even salvation! The story tells us that Jesus Christ was exactly in that damnation. Nothing else was left to man but to mock God, to cry out in protest against that irony that God himself should be subject to death. Christ was in this utter damnation. Even his bed was in hell.

And yet, does it really make no other difference to meet Christ even in hell, but that we have to cry out against God and laugh in his face? Or is anything else also true? Has any other change taken place? What Luke tells us is that it did make a tremendous difference to meet Christ there in the place of damnation.

One of the criminals calls out and shouts to the other: "Do fear God, at least now!" He confesses his sins: "We bear it justly, but he is innocent!" He expresses his faith: "Thou wilt come again in thy kingdom and glory." And he asks not much, not a great thing, not even salvation; he only asks to be remembered: "Think of me when you come into your kingdom."

Shall we define what has happened here to this second criminal in terms of logic or of psychology? Must we speak now of the sequence how body and psyche collapsed and brought about the crisis? Must we speak then of repentance and of conversion and of rebirth and of confession of faith and of the expression of hope? Is it this that the story wants to tell us: That man's psyche has still a way to salvation, even the way through total despair, crisis, and conversion, and a way which leads finally upward to confession and faith and hope? If it were so, Luke's story should well be understood as an anticipation of early Methodism. It would give us the true method of salvation: a hell-fire and brimstone sermon adorned and deepened by some existential implications and expressions. Or what is the meaning? Will the story tell us that through Christian education or experience, through the tricks of counseling and administration, we have to lead man even into a state of crisis in order to produce conversion? Can we produce a man in the image of the second criminal?

I think it is obvious that all such and similar exploitations of this story somehow spoil not only its primitive beauty but also its essential truth. They make this story subservient to some preconceived idea, be it of education, psychology, preaching or evangelism, or whatever it be. In this story which Luke tells, it is not the psyche of this man which decides—though Luke probably was a doctor and knew something of psychosomatism—but the heart of this story pulses elsewhere. In the center is not psyche or experience, but Jesus Christ.

What made this man speak as he did and what made Christ answer as he did was not growth, development process. It was the fact that between the two criminals' crosses there stood a third cross, even Jesus Christ's cross. Indeed there is misery, condemnation, death like a solid block, two criminals who get what they deserve. But this solid block is split open by a wedge that is driven into the midst of it; and this wedge is Jesus Christ on his cross. Where we may see only death, only condemnation, where man gets what he has worked for, where man is paid out in cash for his life, there this has happened: a cross has been rammed in the ground and it is visible, palpable truth that this one cross splits, separates the other crosses. It is the cross of the one who is innocent. The judge, Pilate, his wife, and here the criminal, they all have to admit and even to confess that there is no guilt in Jesus Christ. It is the cross of him who will, according to his own words and God's promise, come in power to display his love, to show what he has done before in his ministry as a servant. It is the cross of this Christ in the midst of the crosses that makes the great change. This middle cross produced the great

results which we observe in the second criminal. By the cross which was between him and the first criminal, the second criminal was made to respect God. Don't you fear God now?—so he asks. Maybe a God in altitude, a God of abstractions and ideals, will never be truly respected and admired. But a God who loves so much as to be in hell with us and for us—who can withhold admiration, wonder, respect from such a God? A God whom we love because we expect to get the reward for some spark of goodness left in our hearts, or a God who is loved because we love ourselves, is not the true God. Such a God is human fiction. He cannot stand the trial of the cross. But this criminal is made to confess that there is no good in man, that we suffer rightly what we have deserved. And he is made to appeal to a God of grace, to a God who can remember in grace, in mercy, even us the sinners.

Seeing the inscription over the cross of Christ ("King of the Jews"), this criminal believes in a future public manifestation of the innocent Jesus, so he professes "Thou wilt come in thy Kingdom." Except for Jesus Christ himself, he is the first witness to the parousia, the second advent. It is the cross of the innocent Christ which makes him trust and build his prayer upon the conviction that the crucifixion is not the last word of God. The innocent son of God is now crucified indeed. But in that love that leads to the cross, there is a glory hidden which will one day be revealed; there is a righteousness that one day will be justified, there is world-wide power that presses forward to come to light.

It is not for nothing that of all people *this* man in *this* situation speaks of the parousia, while none of the disciples ever dared to repeat the respective words of Jesus Christ. It may be that, therefore, many people in this country can make so little of the parousia because they don't like the way to the gallows and they don't like to face death that way in which the criminals had to see their guilt and their reward. Our security seems to exclude hope in the parousia.

But when a wife is in pains of giving birth to a child, there is only one thing to which she can cling and stick—the coming of the child. And it was Christ himself who compared his parousia to the birth of a child. In the pains of misery, death, persecution, enmity, isolation, then and there he told us to lift up our heads. Then nothing else is left but hope that he is near, that he will come. This criminal had no other hope in his situation but the coming of Christ. Of course, as long as we are well fed, as long as we take the place of the observer, of the critic, of the man who trusts his own activity and goodness, we may feel entitled to shrug away Christ's coming. How should it have meaning for us? But when life becomes real and not only

some limitation but criminal guilt, when not only some doubts but when nothingness is confronted and the end of all things comes upon man, then he has nothing left but this cry: "Come!" A child cries for mother when he has hurt himself: "Come, Mother!" And we, the adults? Is there no mother any more? Yes, father and mother forsake me. But there is the Lord. And there is no other way to appeal to him and to trust him than to call: "Come! Thy Kingdom come!" So this criminal is made the first great witness to proclaim that in deepest misery and condemnation there is hope in Christ who will come in power and in glory. This is the change effected by the cross wedged into the solid block of our misery.

A few items to conclude. Apparently we have to deal in this story with the way from death into life, from condemnation into salvation or into "paradise." What is the ground of this way?

Is double predestination behind the fact that one criminal remains railing and that the other prays to Christ and receives a friendly answer? No doubt is possible that Luke must have thought of election, for he and Matthew wrote of the two who will work in one mill or in the same field or will sleep on the same blanket. One will be elected, the other will be rejected (Luke 17:34 ff.; Matt. 24: 40 ff.). But it is not a blueprint of God which is carried out and appears in the phenomenal realm when the criminal cries for and finds grace. The story does not make any hint of some *such* predestination. The mystery of the fact that one criminal was saved out of that darkest condemnation is not the mystery of a hidden blueprint. The mystery of which the two criminals treat is the mystery of Jesus Christ: that he the innocent is in damnation, that he the coming and living one is under death, that he the righteous one suffers unrighteousness. In him a connection and a transition exists: from condemnation and cursedness to grace and salvation. The doubleness of the so-called double predestination is the doubleness of Christ, his innocence and yet his bearing the sin of the world, his highness of being God in person and yet his lowliness as slaughtered lamb. This is the mystery. This Jesus Christ in the doubleness of Calvary and Easter, he is the eternal will of the Father, he is what is in the Father's heart from eternity! Therefore, we should never and no more think of predestination as a kind of absolute determination plan. But predestination is what Christ is first on the cross on Calvary—and then in his glory. Cross *and* Kingdom, the way from total curse to eternal glory—that is God's determined will.

It would also be foolish to ascribe this criminal's salvation to a deed of his free will. Was he free, that man? He was bound by the crimes past him, by the end before him, by the predicament in which he found himself on the cross. There was nothing left but captivity, fate, retaliation. But this lost captive was made free by that third cross between the crosses. He was freed to appeal to Christ, to confess Him, to trust in Him, to proclaim Him. It was

not free will as such, but it was salvation, liberation, the act of making free which saved that man. The mystery was wholly Jesus Christ's and nobody else's.

We ask further: does this story lead to a cheap escapism? Do we have to believe that Christianity means simply that man trusting in the coming world may forget the misery and the responsibility of this world? What the story tells us is that neither one of them, neither Christ nor one of the criminals, descended from the cross and escaped into a happy end. Much more they bore their responsibility right up to the end, no descension from the cross, no flight, no escape took place. But because Christ was there, the Son of God, therefore the criminal, a man as we are, could bear, could stand, could suffer it, accept the cross as righteous reward. It pleased God to use even this hour of death in order to glorify his name, his love, his forgiveness. Not escapism or stoic defiance but the faithfulness of God, the reliability of his love, the stooping down of the righteous one to those that were unrighteous. This is the way of our salvation.

It would be foolish to put ourselves quickly at the side of the second criminal and say: Of course we are such who pray to Christ and confess him and maybe even believe in his parousia. It seems to me that all of us are much more in the situation of that first criminal. Alike as he did we observe, we hear, that there is somebody else, maybe a notorious criminal or some queer people who pray, who hope, who confess Jesus Christ the King. Maybe we have been shaking our heads too long over them; maybe we belong to those who mocked and cursed God himself, saying that there is no true salvation. The story does not finish by telling us: and so the first criminal went to hell and the second criminal was saved. But this story ends, as so many stories in Luke (of the prodigal son and his brother, of the Pharisee and the Publican), by leaving open what happened to the second person involved. The first criminal could not avoid hearing that there was salvation even for a criminal like him. "You will be with me," Christ said to him, "as you are now in suffering so in my glory, in my parousia." The first has heard it; before his eyes and ears the transition has been announced. This is *our* situation. Maybe we are still stuck with cursing, laughing, despairing, even in the confrontation of death. But mind: here is a Bible which says: Jesus Christ died in this time of the year, not for his own sake but for the sinner; so that this sinner may find out, call him, may appeal and pray to him, may put all his trust upon him. He will hear. He will come. Amen.

MARKUS BARTH

JOSEPH BOND CHAPEL
March 28, 1956

FROM THE DEAN'S DESK

Swift Hall is undergoing certain modest but significant physical changes. We now have authorization for the installation of a student lounge in the basement. Work should begin within a few weeks. This will provide an informal setting for student gatherings and for relaxation. Faculty, we understand, will also be welcome.

The fourth floor is also scheduled for some alterations. Room 400 is to be the headquarters for Professor R. Pierce Beaver's Center for the Study of the Christian World Mission. There will be a large conference room, two staff offices, and an area for secretary and for publications. At the other end of the hall, the Case Archaeological Museum is destined for refurnishing to make of it a Biblical Seminar and Display Room, without, of course, disturbing its present fine collection. We shall have to await the receipt of funds for this purpose, however; your contributions are invited. The total sum needed is $3,500, a portion of which is already in hand—received from alumni, faculty, and retired faculty members.

The Divinity School was host to the Midwest Fellowship of Professors of Missions on February 25. Thirty-five persons representing twenty-two seminaries and colleges were present. Hendrik Kraemer, Visiting Professor at Union Theological Seminary, and Erik Nielsen, Study Secretary of the International Missionary Council, were the principal speakers at this session, which was presided over by Pierce Beaver.

On March 16–18 a select group of Baptist students from about a dozen midwestern colleges and universities met at the Divinity School to discuss the topic "Christian Theology and Christian Ethics." Professors Brauer, Pitcher, Scott, and Harrelson took part in these discussions.

Response to the announcement of a student loan fund in memory of Davida Boyd Lewis has been very gratifying. Contributions may be sent to the Divinity School.

Cordially,

WALTER HARRELSON, *Dean*

THE DEAN'S ITINERARY

We list the trips Dean Harrelson has scheduled for the coming months to keep alumni informed as to his whereabouts and to enable those alumni who wish to meet him to do so when he is in their area.

June 15–22	American Baptist Convention, Seattle, Washington. In charge of the Bible Exposition period, daily from 11:30 until 12:00 noon
About June 27–July 12	Travel to Germany to take part in a World Council of Churches consultation, to be held at Arnoldshain near Frankfurt am Main, Germany, from July 5 to 8
August 6–11	Meeting of the members of the Theological Commission on Christ and the Church, Seabury House, Greenwich, Connecticut

August 11–18 Missions Conference, Green Lake, Wisconsin. Bible lecturer

CONVOCATION

At the Winter Convocation, Friday, March 16, 1956, the following degrees were conferred:

Bachelor of Divinity:

PAUL SHOIGHI HIYAMA
A.B., Kalamazoo College, 1949

Doctor of Philosophy:

SEYMOUR CAIN

CLOYD VICTOR GUSTAFSON
A.B., De Pauw University, 1923
A.M., University of Southern California, 1940

A. DOUGLAS MACNAUGHTON
A.B., Adrian College, 1934
S.M., University of Michigan, 1938
D.B., Yale Divinity School, 1943

DIVINITY SCHOOL LUNCHEON 1956 AMERICAN BAPTIST CONVENTION

There will be a Divinity School Luncheon at 12:30 P.M. on October 21, 1956, during the meeting of the American Baptist Convention to be held in Seattle, Washington, June 15–22. Reservations have been made at the Norselander Restaurant (Terrace), 300 Third Avenue West, Seattle 99, Washington. The price of the luncheon is $1.75 per plate. The speaker will be announced at a later date. Dean Walter Harrelson will be present.

Alumni and friends of the Divinity School are cordially invited to attend this luncheon and are asked to secure tickets at the registration desk of the American Baptist Convention.

MISSIONS THE THEME FOR THE NOVEMBER ISSUE OF THE *DIVINITY SCHOOL NEWS*

The November issue of the *Divinity School News* will be centered around missions. We hope to be able to report in detail on the Missions Research Center now in preparation in Swift Hall.

We should also like to bring some news about our alumni who are serving in different mission fields and would appreciate receiving information which might be of interest to other alumni and friends of the Divinity School. This information should reach the Divinity School office not later than September 10, 1956.

SWIFT HALL LIBRARY

The Divinity School Library in Swift Hall has a gap in its file of Divinity School annual catalogues between 1904 and 1911. The lacking catalogue numbers occur in volumes 3 through 11 and contain course announcements for the Divinity School academic years 1903–4 through 1911–12. These catalogues contain information of value for the history of theological education, and it is hoped that alumni from classes of those years may be able to help the library close its gap. Please write Mr. Frank M. Vanderhoof, Librarian of the Divinity School, who adds his thanks in advance.

SUMMER WORKSHOPS

Two workshops will be conducted by the Federated Theological Faculty during the Summer Quarter. A workshop on INTERGROUP TENSIONS will be held July 23–August 3. This workship will be in co-operation with the National Conference of Christians and Jews and will examine the role of the church in relation to the tensions that arise in changing neighborhoods and population shifts in metropolitan areas. What is the role of religious institutions in alleviating such tensions? This is one of the major questions to be considered.

Leaders of the Workshop on Intergroup Tensions will be Will Herberg, author of *Protestant, Catholic, and Jew,* and Alvin Pitcher, Assistant Professor in the field of Ethics and Society, Federated Theological Faculty.

Some tuition scholarships are available for this workshop, and applicants should write directly to the National Conference of Christians and Jews, 203 North Wabash Avenue, Chicago 1, Illinois.

A PREACHING WORKSHOP will be held August 6–17. This workshop will present an opportunity for ministers in local churches to evaluate and improve their preaching in a setting where there is actual practice preaching and constructive comment. A teacher in preaching, a biblical scholar, and a theologian will work together as leaders of the workshop to show how biblical exegesis, contemporary theological analysis, and the theology of communication are united effectively in the preparation and presentation of a sermon. Leaders of the workshop are Wallace W. Robbins, Professor of Preaching, Federated Theological Faculty; J. Coert Rylaarsdam, Professor of Old Testament Theology, Federated Theological Faculty; and Joseph Sittler, Professor of Theology, Chicago Lutheran Seminary.

The Preaching Workshop is limited to a registration of twenty-four.

Information and application blanks for registration for these Workshops are available by writing to: Director of Summer Session, Office of the Dean, Federated Theological Faculty, University of Chicago, Chicago 37, Illinois.

WHAT IS GOING ON IN CHURCH HISTORY

This year the students interested in church history, both in the B.D. and the doctoral program, have revived the old church history club and held a series of evening meetings. Frank Sugeno and Jane Magorian have planned the programs. One was based on a paper by Sidney Mead on "The Context and Content of American Church History"; another featured the presentation of collaborative research into the comparison of North and South American slavery by two members of the history department.

The appointment of Mr. Brauer as Dean of the Federation has meant a

partial loss to the church history faculty, but Dean Brauer intends still to teach one course a quarter. Next year he will teach the early and medieval portion of the survey course and offer electives in his specialty of Puritanism. On April 21 Dean Brauer read a paper on "The Puritan Theocratic Ideal in American Politics" at the meeting of the Mississippi Valley Historical Association in Pittsburgh, Pennsylvania.

Mr. Mead still carries the lion's share of the load in church history, unless one counts the men studying historical theology with Mr. Pelikan. Apart from the latter group, American church history attracts by far the largest group of students in the whole field. Nearly all of Mr. Mead's Walgreen lectures on American church history of two years ago have now appeared as articles in *The Journal of Religion* and *Church History*. He and Dean Brauer are now planning a new source book in American church history to bring Mode up to date. Mr. Mead has also agreed to write for the University Press series on American history, of which D. J. Boorstin is general editor, a brief history of Protestantism in America. He wrote the chapter on "The American Church to the Civil War" in Richard Niebuhr's volume on the history of the ministry, and another on "The Religious Heritage of the Midwest" for the Coe College conference, April 5–7.

Mr. Grant has several students working with him in early church history. His course on the persecutions was ruined by the publication in 1955 of *The Sword and the Cross,* and the course on gnosticism seems doomed to a similar ending soon. But Mr. Grant's studies in Christianity and sex will probably be carried on over a longer period to permit as deep a penetration of the subject as possible.

Graduates of the last decade who have preserved boxes of badly mimeographed sheets from C.H. 303 may learn with mixed feelings of the publication of *The History of Christianity 1650–1950* by Mr. Nichols. This raises problems as to the future procedure in that course, although the successful reorganization of C.H. 301 around discussion groups based on source readings may be a key. Mr. Nichols delivered the Sprunt lectures this spring on "The History of Worship in the Reformed Tradition" and is now constrained to find something out about that subject before appearing in print. He is also preparing for publication some of the historical writings of Robert Hastings Nichols.

While Mr. Pelikan is committed to Luther studies by his assignment as co-editor of the new edition of Luther in English translation, the church history field still is inadequately staffed in Reformation and Medieval studies. It is hoped that a new appointment can be made here to maintain the traditions established at Chicago by John McNeill and Wilhelm Pauck.

While readers of the *Divinity School News* may expect a report in the future of the new Missionary Research Center, a word may be said here about some implications for church history. Mr. Beaver is himself a trained historian, and while his assignment is not primarily one of teaching, he is offering no less than five courses in church history in 1956–57. Three of them will constitute a sequence

in the history of Christian missions in its whole sweep. Several graduate students are already embarked on advanced studies in missions, and this dimension of the life of the church promises to receive more attention at Chicago from historians than it has for a generation.

Church History is still edited primarily from Swift Hall and probably utilizes more than is prudent the resources of the Federated Theological Faculty for book reviews and editorial counsel. But it is increasingly difficult to conduct a scholarly periodical of this type anywhere else than in such a center. Quirinus Breen, Ph.D. '31, is this year's president of the American Society of Church History.

Chicago graduates will be interested to know that Winfred Garrison is lightening his retirement by chairing the department of philosophy and religion at the University of Houston, and that John McNeill similarly taught church history at Garrett Biblical Institute, Evanston, Illinois, this winter. Dr. McNeill's *History and Character of Calvinism* (1954) is one of the most massive accomplishments of his career and will doubtless bring back many memories to students of his Chicago courses in that area. Dr. Sweet, having interrupted his extended "History of American Christianity" to write *Virginia Methodism* (1955), is now at work in Oakland, California, on the volume to succeed his *Religion in the Development of American Culture, 1765-1840*. Dr. Pauck's lectures are reported to be raising standards generally at Union Theological Seminary, New York.

The old Case bibliography of church history needs revision, and a project to undertake this is being organized by Dr. Mead.

JAMES HASTINGS NICHOLS

FACULTY NEWS

EDGAR J. GOODSPEED, from 1898 until his retirement in 1937 a member of the faculty of the University of Chicago, now Ernest D. Burton Distinguished Service Professor Emeritus, University of Chicago, has published *The Key to Ephesians* and *Modern Apocrypha* (University of Chicago Press, 1956). Dr. Goodspeed's works now include over fifty books, and in addition sixteen books in collaboration with other scholars, as well as many articles.

SEWARD HILTNER, professor of pastoral theology, gave various lectures at different ministers' conferences in Illinois and Wisconsin. He spoke to several mental health conferences in the Midwest, including the Gallahue Conference on Religion and Psychiatry at the Menninger Foundation in Topeka, Kansas, and the Nebraska Psychiatric Institute in Omaha, Nebraska. Several colleges have chosen him as their speaker.

PERRY D. LEFEVRE, assistant professor of theology and education, went to New York City to serve as a member of the planning committee of the Faculty Christian Fellowship, which discussed proposals for the formation of faculty groups to deal with the problem of the relation of particular academic disciplines to the Christian faith. He also

was a member of the Chicago committee of the National Council on Religion in Higher Education, interviewing Kent fellowship candidates. Professor LeFevre is a newly elected member of the Committee on Campus Work of the American Friends Service Committee, Chicago.

Bernard M. Loomer, professor of philosophy of religion, preached and lectured in churches of different denominations in the Midwest area. He also conducted the Religion in Life Week at Shimer College, Illinois, and the Religious Emphasis Week in Memphis State College, Memphis, Tennessee.

Ralph Marcus, professor of Hellenistic culture, lectured to different church and college groups on "The Dead Sea Scrolls" and on "Philo" and "Josephus."

Victor Obenhaus, associate professor of the church in agricultural and industrial life, spoke in different churches in the Midwest on subjects related to his field. He also conducted a Pastors' Seminar in Illinois and addressed the South Bend Council of Churches conference on "The Church and Economic Life."

Jaroslav Pelikan, associate professor of historical theology, is leaving for Europe at the end of July to participate in the International Conference on Luther Research, to be held at Aarhus, Denmark, August 8–12. Professor Pelikan will read a paper on "Luther's Doctrine of the Church."

Alvin Pitcher, assistant professor of ethics and society, spoke on "Contemporary Problems in International Relations in Light of Philosophy and Theology" at the Chicago Seminar. The seminar was attended by Baptist students from the Midwest area. Mr. Pitcher is also chairman of the planning committee for the West Central Theological Conference of the American Baptist Convention, one of five to be held throughout the United States. These study groups are preparing papers for the Theological Conference, scheduled for July, 1956.

J. Coert Rylaarsdam, professor of Old Testament, gave several Lenten lectures and speeches at churches in Illinois, Wisconsin, and Indiana. He also addressed the Central Lions Club of Chicago and spoke on "The Role of the Bible in the Life of the Church" at week-end sessions at the Plymouth Congregational Church of Milwaukee, Wisconsin.

Granger Westberg, associate professor of religion and health, gave addresses at the meeting of the American Protestant Hospital Association in St. Louis, Missouri, at the Michigan City, Indiana, Rotary Club, at the two-day Conference on Clergy-Hospital Relations at the University of Iowa, and at the Illinois Conference of Mennonite Ministers. He also spoke to the Lutheran Social Workers of Chicagoland, to several different church groups, and gave lectures at the interseminary movement at Drake University in Des Moines, Iowa.

ALUMNI NEWS

MARTIN ABRAHAM, B.D. '53, who has been the pastor of West Broad Street Presbyterian Church in Columbus, Ohio, has received a pastoral call from the Wilson Memorial Presbyterian Church in St. Bernard, Ohio.

MARY E. ANDERSON, S. '46, who has been the minister to children in the First Methodist Church School in Westfield, New Jersey, has accepted a call to the Lakewood Methodist Church in Cleveland 7, Ohio, and will begin her service there as director of religious education on May 1.

PHILIP HARRISON ASHBY, Ph.D. '50, has published *The Conflict of Religions* (New York: Scribner's, 1955).

WALLACE V. AULT, M.A. '47, resigned in January as minister of the Congregational Church of Blue Island, Illinois, to serve as associate minister in charge of family life and parish activities in the First Congregational Church of Madison, Wisconsin. Mr. Ault has now completed the residence requirements for the Ph.D. in religious education and group dynamics under the Federated Theological Faculty of the University of Chicago.

FLOYD E. BERNARD, Ph.B '08, M.A. '10, B.D. '17, has retired from his position as rector of All Saints Church, Ravenswood, in Chicago, which he held for thirty-five years. Mr. Bernard, who has always been active in religious education and social service, will probably reside in one of the suburbs of Chicago.

JOHN MOORE BROWN, M.A. '27, is president of the board of directors of Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pennsylvania.

BLISS FORBUSH, M.A. '47, who retired in October, 1949, as chairman of Friends General Conference after eight years' service, has just published *Elisa Hicks: Quaker Liberal.*

HUGH WILLIAM GHORMLEY, SR., '32 (Ph.D. '55, Iowa State College) has been appointed associate professor of rural sociology in the faculty of agriculture at the American University in Beirut, Lebanon, and left the United States at the end of March. Mr. Ghormley has been engaged in the extended research of the Polk County Study of Church Leadership and the Iowa Church Mapping Project.

RICHARD C. GILMAN, '44, for six years associate professor of philosophy at Colby College, will become a full-time executive director of the National Council on Religion in Higher Education as of July 1, 1956. Mr. Gilman, who is married and has three children, was elected a fellow in 1949.

ELMER GEORGE HOMRIGHAUSEN, '29, Charles R. Erdman Professor of Pastoral Theology at Princeton Theological Seminary, has recently been appointed dean. Professor Homrighausen has contributed to the *Interpreter's Bible* and other publications. He lectured in East and Southeast Asia, and at different colleges and universities in this country. He also is the chairman of the Joint Department on Evangelism, National Council of Churches.

GORDON EDMUND JACKSON, '43, professor of philosophy of religion and religious education, has recently been appointed dean of the faculty of Pitts-

burgh-Xenia Theological Seminary in Pittsburgh, Pennsylvania.

GEORGE A. JOHNSON, Ph.D. '48, resigned from the First Presbyterian Church in Bucyrus, Ohio, to assume pastoral leadership of the First Presbyterian Church of Ashtabula, Ohio, as of April 1, 1956.

VIRGIL A. KRAFT, '40, president of the Radio Institute of Chicago and vice-president and director of religious broadcasting for Station WSEL, is going on a study tour of Russia during the summer of 1956. Mr. Kraft is the author of several articles which were printed in *The Pastor, The Christian Advocate,* and *The Methodist Layman* in 1956.

FREDERICK I. KUHNS, Ph.D. '47, was appointed librarian of Rocky Mountain College in Billings, Montana, in September, 1955. Dr. Kuhns served in Iowa City, Iowa, as research associate for the State Historical Society of Iowa and wrote articles on the Evangelical United Brethren Church, the Reformed Church in America, and the Christian Reformed Church which were published by the state of Iowa. During 1956 his two-volume "History of Montana" will be published.

FRANK HAMILTON MARSHALL, M.A. '15, Ph.D. Yale '27, D.D. Phillips University '30, observed his eighty-seventh birthday anniversary on December 19, 1955. Dr. Marshall is the author of *History of Phillips University's First Fifty Years.* He also has contributed regularly to the church school material of the Disciples of Christ Church.

YASUO MIZOGUCHI, M.A. '31, professor at Kobe College in Nishinomiya, Japan, and pastor of the Noseguchi Church in Japan, was awarded the honorary degree of Doctor of Letters by Doshisha University in Kyoto, Japan, on January 23, 1956. Mr. Mizoguchi is the author of *Sociocultural Process and Christianity in America* (Tokyo, 1951) and *A Study of the Sociology of Religion* (Kyoto, 1953). Both books are written in the Japanese language.

RAY C. PETRY, M.A., Ph.D. '32, professor of church history at the Divinity School of Duke University, published *Christian Eschatology and Social Thought* in February. Dr. Petry traces the connection of Christian eschatology and social thought from the early days of the church to A.D. 1500 in the development of Christian doctrine and life.

HELMUT H. RIEMER, '56, has been called to Shroyer Road Baptist Church in Dayton, Ohio, a church of the American Baptist Convention, as of March 1, 1956.

DELWIN B. SCHNEIDER, '55, who has been the pastor of St. Paul Church in Oak Lawn, Illinois, for the last four and one-half years, was commissioned for foreign service on March 4. He accepted an appointment by the Board of Foreign Missions of the Lutheran Church, Missouri Synod, to Tokyo, Japan, and will become a representative of the "Lutheran Hour" in Japan. The broadcast reaches almost half of the population of Japan each week. He will do production work and script writing. In his parish work he will be working with the students of the University of Tokyo.

THORIR THORDARSON, '54, is now associate professor of Old Testament at the University of Iceland in Reykjavik.

He gave a series of lectures on "The Essenes and the Dead Sea Scrolls," "The Essenes and the New Testament," and "The Church and Contemporary Problems" during 1955. In addition he presented lectures on the Bible in different churches, and, at the request of the Board of Directors of the State Radio Iceland, he spoke on "Jesus Christ and Non-Christian Religions."

PERCIVAL A. WESCHE, M.A. '45, chairman of the Division of Social Science, Northwest Nazarene College, was nominated chairman of the Division of Graduate Studies of Northwest Nazarene College, effective June 1, 1956.

In Memoriam

The following notices were sent to us recently.

FRANK KAUFMAN BAKER, D.B. '06, on January 2, 1953, after an illness of five weeks, in Hanover, Indiana, at the age of seventy-five. Mr. Baker had served several Presbyterian churches. His last pastorate was in Anderson, Indiana, where he was minister of the First Presbyterian Church from 1921 to 1942. Since 1947 he lived in Hanover, Indiana, in semi-retirement, preaching in small nearby Presbyterian churches almost every Sunday. Mr. Baker's youngest son, Dr. William K. Baker, is associate professor of zoölogy at the University of Chicago.

JOHN COWPER GRANBERY, A.M., Ph.D. '09, on May 5, 1953. Dr. Granbery received an honorary Doctor of Divinity degree from Kentucky Wesleyan in 1913 and taught sociology, economics, psychology, anthropology, history, Bible, and Greek from 1913 to 1915 at Southwestern University, Georgetown, Texas. He also served as minister of several Methodist churches and taught at the Texas Technological College and the University of San Antonio, Texas. He and Mrs. Granbery were for many years joint editors and publishers of *The Emancipator*. Many of his articles were published in *The Christian Century, Common Sense,* and other religious and secular papers. Mr. Granbery held offices in many academic, scientific, and public welfare organizations.

DAVID MCCAMEL TROUT, M.A., B.D. '22, Ph.D. '24, on September 14, 1954, in Detroit, Michigan, at the age of sixty-three. The honorary degree Doctor of Humane Letters was conferred upon him by Hillsdale College in 1939. He was head of the Department of Psychology and Education at Central Michigan College from 1937 to 1941, and was dean of students from 1941 until his death. Dr. Trout served as consultant to the Michigan Secondary Curriculum Study, and for several months in 1943 he was co-ordinator for the Michigan Cooperative Teacher Education Study. Besides his work on various state educational committees, Dr. Trout was in frequent demand as a speaker. He is survived by his wife, Mrs. Charlotte Trout, two daughters, and one son.

Davida Boyd Lewis

1903-56

Davida Boyd Lewis was born on March 5, 1903, and died on January 24, 1956. Early in her life her parents

DAVIDA BOYD LEWIS

moved to Chicago. She studied in the University of Chicago and was graduated with the Ph.B. degree. Since 1926 she was in the service of the University of Chicago, and for the past thirteen years, approximately, she had been office secretary in the office of the dean of the Divinity School and the dean of the Federated Theological Faculty. For almost two years prior to her death she had been assistant to the dean of the Federated Theological Faculty. Mrs. Lewis is survived by her daughter, Mrs. William Besuden, of Ottumwa, Iowa, her mother, and her sister, Thomasa, of Chicago, Illinois. Students and faculty of the Federation of Theological Schools and her many friends throughout the University community and elsewhere are deeply grieved by the news of Mrs. Lewis' death.

At the quarterly meeting of the Federated Theological Faculty on Wednesday, February 1, proposal was made that a memorial loan fund be set up initiated by faculty contributors in honor of Mrs. Davida Boyd Lewis. This fund shall be a permanent memorial to Mrs. Lewis, whose death is mourned by faculty, students, and coworkers in the Federation. The purpose of this fund is to assist any needy students of the four schools of the Federation. The faculty unanimously adopted this proposal.

On February 8, 1956, the Federation of the Theological Schools had a memorial service in honor of Mrs. Lewis. The dean of the Federated Theological Faculty, Jerald C. Brauer, was minister of the service. We include in this section the tribute given Mrs. Lewis in this memorial service.

It is difficult fully to realize that Mrs. Lewis is no longer here among us. So subtle and yet so surely had her presence become a part of our common life that her absence now seems all the more forced and unnatural. Even those of us who knew her only slightly and were almost always straitened in our infrequent encounters with her by the exigencies of official occasions sense something of the deep loss which has been created by her passing.

In her capacity as assistant to the dean of the Federated Theological Faculty, Mrs. Lewis found herself in almost uninterrupted contact with students. She was their constant companion, not only in the most elementary and routine matters of registration but also in working out the countless problems which they encountered in pursuing their individual degree programs. I am certain that each one of us can testify out of his own experience to this fact of her omnipresence.

More important than any such quantitative measure, however, was the quality which uniquely characterized these day-to-day relationships. In her deep sense of responsibility, her virtually unlimited patience, and her scrupulous attention to detail, it was often possible for the student to discern the seriousness and concern which are the marks of love. That this was not always so, that these qualities were not always thus transparent, would be denied, I think, by no one who actually knew her. But the really remarkable thing was that she herself was by no means unaware that this was the case. On what was, I believe, the last occasion we ever spoke together, she remarked with a smile that she had more than once been accused of being an incurable "legalist" and that she had pretty well decided that the accusation was true. To those of us, however, who have directly benefited from her innumerable charities and have encountered in her a spirit which was quite capable of moving freely and familiarly in that strange realm beyond the law, such an accusation will ultimately seem quite beside the point. In a situation in which freedom tended only too easily to become anarchy and spontaneity continually verged on irresponsibility, her unfailing sense of the need for structure and form provided a wholesome and necessary corrective.

Certainly among the truly great things which have been created by our American culture is that type of personality which is marked by a peculiar combination of deep personal integrity, utter dependability, and a capacity to devote one's self unstintedly to the task at hand. Whatever the ambiguities of such a personality—and it is the ineluctable fate of all our human goods to be thus ambiguous—one may say without exaggeration that it has hitherto been absolutely fundamental to whatever is of enduring worth in our way of life as a people. One of the principal questions facing us in the middle of the twentieth century is whether, or, at least, to what extent, this shall continue to be so. In a very basic sense this is also the question which has been posed for us by Mrs. Lewis' death. For it is a matter of distinct recollection that she was just such a person.

May the soul of thy servant departed rest in peace, O Lord; and may light perpetual shine upon her. Amen.

SHUBERT OGDEN

Davida Lewis first came to the Divinity School as an assistant to Mrs. Isabel Brown, who was then Dean Colwell's secretary. Mrs. Brown had been in the secretary's chair during all the negotiations that led up to the establishing of the Federation. With the in-

auguration of the Federation in 1943, Mr. Colwell's duties increased in extent, and consequently Mrs. Brown needed some assistance. Mrs. Lewis was transferred from the bureau of records in the admissions office where she had worked for seventeen years. When Mrs. Brown left the University in 1944, Davida Lewis became secretary to the dean of the Divinity School. As such she participated administratively in the work of the Divinity School and the history of the Federation. She knew intimately the life of both institutions. She lived through the many struggles that characterized the rise, development, and finally the reorganization of the Federated Theological Faculty. She worked with and under two deans and one acting dean of the Divinity School, and three acting deans of the Federation. She was, of course, Mr. Brauer's secretary and assistant until her recent death at the age of fifty-two. It was my great privilege and good fortune to have worked with her during most of her life among us.

It is customary to think of non-academic personnel as simply means to an end that is academic. There is a sense in which this is a true description of the role of non-academic persons in a university. But the partial truth of the description rests upon a rather selective and somewhat narrow definition of what is academic. There is the intellectual dimension of academic life which is an intrinsic good with its own justification. To a great degree this is the primary business of a university, its defining characteristic. Without it a university would forfeit its reason for existing. In this sense, everything else in a university is contributory toward the furthering of this purpose.

But there are other necessary dimensions of academic life. These activities are instrumental means and also intrinsic ends in themselves. There is, of course, administration with its responsibilities for leadership, direction, faculty productiveness, basic policies, morale, the guidance of students, and the communal sense of togetherness. There are also the many extra-curricular activities and occasions. And there is another aspect of our common life that is more difficult to define. It has to do with the business of providing those conditions of our human acceptance of each other—faculty, students, and non-academic persons alike—wherein our spirits are nourished and our lives as individuals are enriched. These conditions are produced by all of us, and they support all of us, academic and non-academic alike—although perhaps in varying degrees. Institutions have atmospheres intrinsic to their natures, and institutional atmospheres can be distinguished by the degree to which they engender those communal conditions whereby our work, academic and non-academic, becomes a sacrament.

Non-academic people in universities are not only persons in their own right, but their work has its own inherent value. It contributes to a total spirit that is more than intellectual and from which all draw sustenance. The debt of the academic world to its non-academic workers is indeed great. In this respect the debt of the Federation to Davida Lewis is indeed beyond estimation.

It would be difficult to stress too much the value and extent of Mrs. Lewis' contribution to the Divinity School and to the Federation. The mere range of her responsibilities was somewhat staggering. She was involved in most of the duties that belonged to the dean of the Divinity School at a time when he carried the executive burden of the Cabinet of the Federation (under its former organization) in addition to the work of the Divinity School itself. She functioned as a receptionist, often being the first person that a visitor or a new student encountered on entering the school for the first time. She was the dean's secretary, handling all his correspondence and appointments. As such, she was occupied with the details of the budget, including the monthly financial reports. She worked on the Divinity School *Announcements,* with special reference to that large portion common to the Federation. She was the office manager of all Divinity School secretaries and was instrumental in the hiring of them. She was in charge of most of the relations between the dean's office and the Department of Buildings and Grounds. In this connection she was responsible for all office, library, and elevator keys in Swift Hall in addition to administering the use of Bond Chapel for weddings, funerals, and memorial services. In her spare moments she somehow managed to do much of the filing. These were her major duties with respect to the Divinity School.

With respect to the Federation, she was involved in the registration of all students in the Federation. She administered all Federation exams. She was the recording secretary of the A.M.–Ph.D. Committee and typed out all actions pertaining to students' petitions. She was responsible for the final checking of students' procedure sheets to make certain that all the requirements for degrees had been fulfilled. In this respect, as well as in most others, she was rightly called the "watchdog" of the Federation. She served as a clearing-house calendar for all faculty, committee, and student meetings and occasions.

But beyond all these varied and wearing duties, she was engaged in much more of our common life. Her desks were usually filled with innumerable memos pertaining to an infinite number of details. She was a sort of "my-girl-Friday" for many of the faculty. She listened to their complaints and often shouldered the brunt of some remarks that were directed at the dean. She was the confidante of many students and an informal adviser to more. She helped a countless number of students over some tender spots in their academic programs, and as a result received an enviable number of boxes of candy. All of us were the beneficiaries of her many gracious and thoughtful acts of kindness, sympathy, and understanding.

Her work was not academic. She did not teach any classes, or do research, or work on committees, or decide on questions pertaining to basic academic policies. These were the only things she didn't do. Her true value can best be seen in terms of the chaotic year and a half preceding Mr. Brauer's appointment as dean of the Faculty. In the midst of a series of acting deans, she

kept the Federation together in terms of its everyday life and work. She was the one thread of continuity whereby some organizational sanity was preserved. The price of the Federation includes what this effort cost her. For this act alone, we owe her an immeasurable debt of gratitude. A going beyond the call of duty was normal for her.

Davida Lewis was an interesting mixture of contrasting elements. On the one hand, she lived in terms of a Presbyterian sense of oughtness and duty. She was a very sensible and proper person, quite prudent and serious. It is almost banal to describe her as loyal, faithful, dependable, responsible, and hard-working. But she had and was these qualities to an amazing degree. She was among the first to arrive and among the last to leave. She believed that people ought to be not only on time but ahead of time for their appointments. She became upset if students took extra minutes beyond their allotted time in the writing of their exams. She had a strong distaste for shoddy students, shoddy either in their appearance or their work. She disliked students who in her judgment were too dependent, or wanted special consideration, or required too much counseling, or asked for more than minimal assistance. She favored the hard-working students who were serious and yet pleasant, and who possessed initiative and self-starting capabilities. She believed in the rules of the game and she lived by them. At times her moral sense of oughtness became moralistic such that she could not accept a student as he was, but only as she thought he ought to be. She had the great strengths and weaknesses of one who exemplified the virtues of Puritan middle-class society. Her many responsibilities were carried out by means of a careful husbanding of her resources, for she suffered from weak eyes, allergies, and a definite limitation of physical and nervous energy.

On the other hand, she was very young in spirit. She was a bouncy, bubbly, and, at times, a giggly person, always appreciative of humor and fun. She had an almost irrepressible gaiety about her, a sense of excitement and of interesting things that might happen. She was girlish in her spirit, attractive, and warmly affectionate toward those she loved. Except for the last period of her life, she was incurably romantic. Probably some of you may be unaware that she was a very accomplished whistler.

For a considerable portion of her existence, the office was her home and her work was her life—not wholly, of course, but to a considerable and understandable degree. An unfortunate and early marriage experience had necessitated her working to support her family. She and her mother, Mrs. Boyd, raised Davida's daughter, Dorothy. She had put aside the possibility of remarriage until her daughter had grown and was living her own life. She participated in her daughter's life quite freely and fully, and with a remarkable sense of identification. Yet she did not try to live or relive her life through her daughter. But beyond this, her energies and affections of body and spirit were poured into her work.

But as the years passed she experienced an increasing sense of frustration

and emptiness. Her fulfilment was incomplete. She attended evening classes at various times, and she sought suitable companionship at these classes and in her church. She gave more of herself to her work and to her associates. In compensatory fashion she talked of travel to foreign countries, particularly those of Latin America. Finally, there began a relationship between herself and Davis Edwards, our former colleague. This developed slowly, being interrupted by his severe and prolonged illness. She watched and participated in his rather amazing recovery. And with his return this friendship and companionship blossomed into a rich and satisfying love. But her happiness was not to be, for this marriageable love and companionship was snatched from her by Mr. Edwards' sudden and yet not altogether unexpected death two and a half years ago. From this experience she never fully recovered. An irreplaceable meaning and value had gone out of her life, never to be completely compensated for. A basic hope died within her. She became aware, at least in part, that beyond a certain point in her life what she was looking for in terms of personal fulfilment couldn't be realized. This consequence may have been partly the result of unrealistic hopes and dreams. Nonetheless, here was emptiness and despair.

In spite of this she carried on with her work. She enjoyed her grandchildren. But the uncertainties in her work of these last two years, with the turmoil and chaos in the Federation, and her consequent overworking, combined with the strains and stresses of her personal life, took their toll of her psychic and physical health. The irony is that she who had given of herself so freely to others could not be helped in the hours of her own crisis.

We have lost a dear friend and a valiant colleague. Well done, thou good and faithful servant. Enter thou into the joy of thy reward. Amen.

BERNARD M. LOOMER

JOSEPH BOND CHAPEL
February 8, 1956

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name ..... Address .....
U. of C. degrees ..... Year .....
Other degrees ..... Institutions ..... Year .....
Mailing address .....
New pastorate or other position .....
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Book published .....
Election to position of honor or responsibility .....
Interesting project recently accomplished .....
Any other information of interest .....
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